

goats, or of cows; and the latter, of camels. (TA, in art. حلب, q.v.) — See also مَمْحُض.

مَمْحُض *A skin; syn.; سَقَاءٌ* (K); as also مَمْحُضٌ, which is mentioned by Sb, and thus explained by Seer: (TA:) or a skin (سقاء) in which is مَمْحُض [or churned milk, &c.]: (TA:) or the receptacle in which the milk whereof the butter has been taken is agitated: (Lth:) and مَمْحُضَةٌ [and app. the former also] the vessel, (Mgh,) or receptacle, (Msb,) [generally a skin,] in which milk is churned or beaten and agitated; (Mgh, K;*) or in which the butter of the milk is extracted, or fetched out by putting water in it, and agitating it; (Msb;) [i.e. a churn;] i.q. اِبْرِيح. (S.)

مَمْحُضَةٌ: see what next precedes.

مَمْحُضٌ + *A she-camel having a quick flow of milk.* (JK.)

مَمْحُوضٌ: see مَمْحُض.

مَمْحُضٌ *Milk slow in becoming thick and fit for churning: (K:) or that hardly, if at all, becomes so; and when it has become so, is churned; and this is the best of the milk of ewes or goats, because its butter is destroyed (استهلك) in it.* (TA.) [But see 10.]

مخط

1. مَخَطٌ, [an inf. n., of which the verb is app. مَخَطٌ.] the act of *flowing; and of going, coming, or passing, out, or forth*: this is the primary signification; and hence مَخَاطٌ, q.v. (TA) — [Hence also,] مَخَطُ السَّهْمِ (S, K,) aor. 2 and 3, inf. n. مَخُوْطٌ (K,) † *The arrow transpierced, (S, K,) and went forth on the other side.* (S.) — [And] مَخَطَ بِهِ الْجَمَلُ † *The camel went quickly with him.* (Sgh, K.) — [And] مَخَطَ فِي الْأَرْضِ, inf. n. مَخَطٌ, † *He went away quickly in the land.* (TA.) = مَخَطَ الصَّبِيَّ, inf. n. مَخَطٌ, *He wiped the nose of the child; and in like manner you say of a lamb or kid: (L:) and مَخَطَهُ* (Msb,) inf. n. تَمَخِيْطٌ (Z, K,) *he removed the mucus from out of his nose: (Msb:) and he (the pastor) wiped off from its (a lamb's or kid's) nose what was upon it [at the time of the birth].* (Z, K.) And مَخَطَ مِنْ أَنْفِهِ المَخَاطُ *He cast the mucus (S, K) from his nose.* (S.) — [And hence,] مَخَطَ السَّيْفِ † *He drew the sword (K, TA) from its scabbard; (TA;) as also مَخَطَهُ* (S, K;) and sometimes they said, (S,) مَخَطَ مَا فِي يَدِهِ † *he pulled out what was in his hand; (S, K;) he seized, took away quickly by force, or snatched away, what was in his hand: (S, L, K;) and*

مَخَطَهُ مِنْ مَرْكُزِهِ † *he pulled out his spear from its place in which it was stuck.* (TA.) — [And] مَخَطَهُ (S, K,*) aor. 2, inf. n. مَخَطٌ (S,) † *He drew it; pulled it.* (S, K,*) You say, مَخَطَ فِي الْقَوْسِ † [*He drew the bow; or drew, or pulled, its string with the arrow.*] (S.)

2: see 1.

4. اِمْحَطَ السَّهْمَ (S, K,) inf. n. اِمْحَاطٌ (TA,) † *He made the arrow to transpierce, (S, A, K,) and to go forth on the other side.* (A.)

5: see 8.

8. اِمْتَحَطَ *He blew his nose; ejected the mucus from his nose; (S, Msb, K;) as also تَمَحَطٌ: (S, K:) or the latter signifies he had the mucus removed from out of his nose.* (Msb.) — See also 1, in three places.

مُخَاطٌ *Mucus; snivel; what flows from the nose, (S, K, TA,) like لُعَابٌ from the mouth: (TA:) pl. اُمْحَاطَةٌ only. (TA.) — مُخَاطُ الشَّيْطَانِ (K,) also called مُخَاطُ الشَّمْسِ, and لُعَابُ الشَّمْسِ, and رِيْقُ الشَّمْسِ, all these appellations having been heard from the Arabs, (TA,) † [*The fine filmy cobwebs called gossamer, which are occasionally seen in very hot and calm weather, when the sun is high, floating in the air, in stringy or flaky forms;] what appears in the sun's rays to him who looks into the air in the time of vehement midday-heat: (K, TA:) مُخَاطُ الشَّيْطَانِ is explained by Z and IB as meaning what comes forth from the mouth of the spider. (TA in art. خَيْط.)**

مُخَاطَةٌ (AO, K) and مَخِيْطٌ (K,) called by the latter name by some of the people of El-Yemen, (Sgh, TA,) and by the people of Egypt [in the present day], (TA,) [and مَخِيْطًا, (Golius, on the authority of Ibn-El-Beytár, but if it end with a short 1, i.e. without 2, it should be written مَخِيْطِي)] [*The cordia myxa, or smooth-leaved cordia; also called sebestena, and sebesten, and Assyrian plum;] a kind of tree, (K, TA,) producing a viscous fruit, [whence its name, like the Greek μύξα, which signifies both mucus and this kind of plum,] which is eaten; (TA;) called in Persian سِيْسْتَان [or سِيْسْتَان; (K, TA;) i.q. اَطْبَاءُ الْكَلْبَةِ [bitch's dugs], [its fruit] being likened thereto. (TA.) (See De Sacy's "Abd-allatif," pp. 68—72.)*

مَخِيْطًا and مَخِيْطٌ: see what next precedes.

سَهْمًا مَخِطًا † *An arrow transpiercing, and going forth on the other side.* (TA.)

أَمْخَطَ مِنْ سَهْمٍ † [*More transpiercing than an arrow*]: a proverb. (JK.)

[مخض, &c.,

See Supplement.]

مد

1. مَدَّ (S, L, K,) aor. 2, (L,) inf. n. مَدٌّ; and مَدَّ بِهِ; and مَدَّدَهُ; [or this has an intensive or a frequentative signification;] and مَدَّدَهُ; (L, K;) and مَادَّهُ, or مَادَرَهُ, (as in different copies of the K, TA,) inf. n. مُمَادَّةٌ and مَمَادٌ; (K;) *He drew it (namely a rope, &c., A); pulled it: strained it: extended it by drawing or pulling; stretched it.* (L, K, El-Basúir.) You say also مَدَّ الْقَوْسَ [*He drew the bow*]; (S, Msb, K, in art. نَزَعَ) and مَدَّ مِنَ الْبُئْرِ [*He drew water from the well*]. (S, K, art. مَتَح.) [Hence, app., مَدَّ بِأَرْقَادِي: see رَفَدٌ] — قَائِلٌ [The utterer of falsehood and he who transmits it are in respect of the sin alike]: a trad. of 'Alee; in which the utterer of the falsehood is likened to him who fills the bucket in the lower part of the well, and the relater thereof to him who draws the rope at the top. (L.) — مَدَّ *He extended, or stretched forth, his hand or arm, foot or leg, &c.* (The Lexicons passim.) — مَدَّ بَيْنَنَا † *We drew, pulled, strained, or stretched, it between us, or together.* (L.) [But in a copy of the M, it is مَدَّادُنَا.] — مَدَّ الْحَرْفَ, aor. 2, inf. n. مَدٌّ, *He lengthened the letter.* (L.) — مَدَّ صَوْتَهُ † *He prolonged, or strained, his voice [as the Arab does in chanting]: (L:) and فِي الصَّوْتِ مَدَّدٌ † [He strained the voice in threatening]. (K, art. نَمَرَ) — مَدَّ, inf. n. مَدٌّ, † *It (his sight) was, or became, stretched, and raised, مَدَّ بَصْرَهُ — مَدَّ إِلَى شَيْءٍ, aor. 2, [inf. n. مَدَّ], † He stretched, and raised, his sight towards a thing. (A, L.) — مَدَّتْ عَيْنِي إِلَى كَذَا † I looked at such a thing desirously. (IKtt, El-Basúir.) — مَدَّه, aor. 2, (Lh, L,) inf. n. مَدٌّ, (Lh, L, K,) *He expanded it, or stretched it out: (L, K:) he extended it, elongated it, or lengthened it.* (L.) — مَدَّ اللَّهُ — مَدَّ اللَّهُ *God expanded, or stretched out, and made plain, or level, the earth.* (Lh, L.) — مَدَّ اللَّهُ الظِّلَّ † *God extended, or stretched forth, the shade.* (A.) See 8. — مَدَّ اللَّهُ فِي عَمْرِهِ † *God made his life long; (S, A, L;) as also مَدَّ* (IKtt.) — مَدَّ اللَّهُ فِي عَمْرِكَ † *May God make thy life long!* (L.) — مَدَّ فِي عَمْرِهِ † *He had his life lengthened.* (L.) — أَمَدٌ † *inf. n. مَدٌّ, † He deferred, or postponed, the term, or period of duration.* (K.) — أَمَدٌ لَهُ فِي الْأَجَلِ † *He deferred, or postponed, to him the term, or his term.* (TA.) — مَدَّه, aor. 2, (L,) inf. n.**